

THE HAMPDEN-SYDNEY TIGER

November 14, 2019 “The Hampden-Sydney student will behave as a gentleman at all times and in all places.” Issue XCIV.16

ADMIT ONE

“ENTER LAUGHING”

AN EXCLUSIVE INTERVIEW WITH NEW VP OF ADMISSIONS JEFF NORRIS

WADE BREDIN '20
EDITOR-IN-CHIEF

Tiger News:

How has your background at Rhodes College impacted your admissions strategy for Hampden-Sydney? In what ways do you see the admissions goals for both institutions as similar, and in what ways are they different?

Jeff Norris: Being tasked with bringing in more than 300 young men each year makes the admissions goals and strategy drastically different here. There are not many small liberal arts colleges in the country that are enrolling more than 300 young men in each incoming class.

TN: What is your favorite book? Movie/TV show? Type of music?

JN: Book: When looking for a quick escape, I enjoy reading fiction. I can most often be found with a David Baldacci, Tom Clancy, or a Vince Flynn book. Given more time, I much prefer a good nonfiction book about cognitive psychology, higher ed/enrollment management, leadership, or management.

Movie: Shawshank Redemption; The Game with Michael Douglas is a distant second...

Type of Music: I was raised on music from the 50's and

60's. The Beatles and Queen are two of my favorite bands.

TN: What drew you to Hampden-Sydney? What unique qualities do you think separate Hampden-Sydney from other colleges?

JN: When I first discussed this opportunity with President Stimpert, our conversation began with his sharing his thoughts about the campus community. I was looking for an opportunity to lead an enrollment team in a place where community was important and a place that truly transforms the students who graduate. I believe that the Hampden-Sydney experience produces men

who are ready to lead because they have been taught to think well, write well, speak well, and engage with others in meaningful and productive ways. We hope all of our business, political, and educational leaders have these qualities, and I think it is why you see so many Hampden-Sydney men in leadership roles.

TN: Can you describe your short term, immediate goals for Admissions at H-SC? What about your long term goals? What should H-SC Admissions look like in 10 years?

JN: In order to be successful and build a more sustainable enrollment model, we have to ex-



Courtesy: hsc.edu

pand the geographic footprint of the incoming class. We will be working to employ strategies to generate more interest from key markets outside of Virginia and North Carolina. Having Connor Rund living just outside of Atlanta gives us an advantage in the southeast. He is able to spend more time within his recruiting territory and build more relationships throughout the

year than he otherwise would be able to do. We are also implementing strategies to increase the number of visitors to campus each year.

TN: Admissions obviously plays a huge role in shaping the student body. How do you plan on using your position to shape the future of the student body here? If you had to admit a “perfect class,” what would you look for?



Courtesy: Chi Phi

Bagby, Venable, Chi Phi Vandalized

MICHAEL VAN CITTERS '22
ASSOCIATE EDITOR

On the morning of November 11, the brothers of the Chi Phi Fraternity awoke to discover that the front of their house had been defaced while they slept. During the night, a vandal had spray-painted “TRANS RIGHTS”

along with several transgender symbols on the house's door and front walls. The vandal also targeted Venable Hall, a residential building, and Bagby Hall, an academic building. The identity of the vandal is not known at this time. To accompany the graffiti, the vandal taped a brief typed

letter to the house's front door. The letter, though “Cordially Addressed to the Members of Chi Phi Fraternity,” seemed more directed at Wade Bredin '20, Editor-in-Chief of the Tiger and then-vice-president of Chi Phi. The acts appear to have occurred in the wake of an editorial

that Bredin had published two weeks prior in the previous issue of the Tiger. Bredin's editorial, “Transgender Lies become Tyrannical,” prompted a campus-wide controversy regarding questions of free speech, hate speech, and transgender rights. The editorial, which many considered transphobic and

El Día De Los Muertos

THOMAS KINTER '23
STAFF WRITER

On Tuesday, October 29, the Spanish Club hosted a celebration and educational presentation for the Day of the Dead, the Mexican celebration of passed loved ones. The celebration featured Mexican food associated with the holiday, a lecture delivered by members of the Spanish Club, a traditional altar, and poems by famous Spanish language poets.

The lecture told of the history and customs of the Day of the Dead. The holiday, which has its roots in Aztec culture and religion, is celebrated in Mexico and places with large Mexican commu-

nities. The celebration focuses on remembering the deceased and making light of death by becoming more familiar with it. Dr Jana DeJong, the faculty advisor to the Spanish Club and professor in the Modern Languages department, spoke about the event. “I think it helps people understand this tradition, which is a very important tradition to our neighbor to the south. I think it's a really great tradition because it shows the fusion between the cult of death of the Aztecs and the Catholic aspect of it from the Conquistadores, and how these traditions melded together.” DeJong also spoke about the popu-

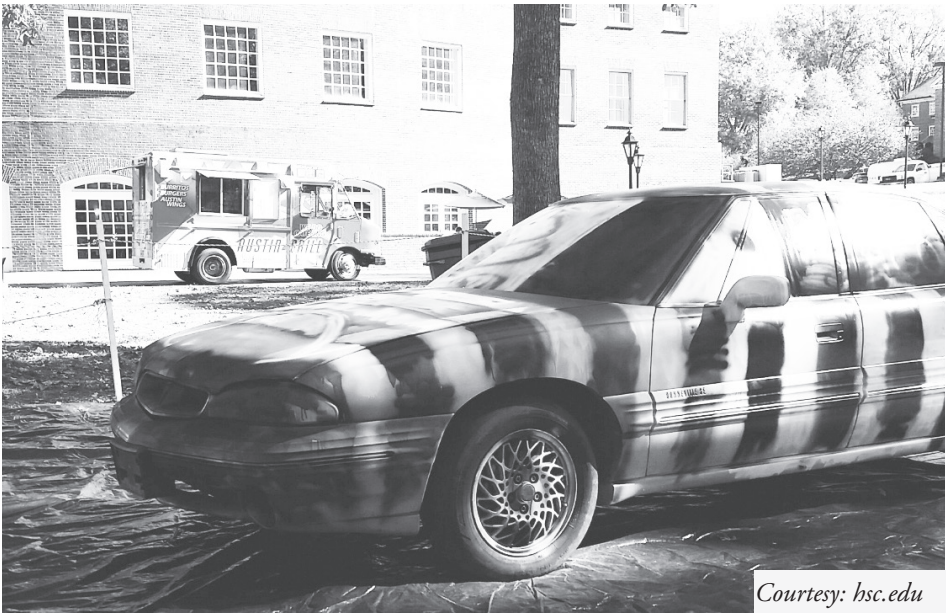
H-SC Car Bash is a Go

JACOB WHITNEY '21
STAFF WRITER

If you know anything about Hampden-Sydney's history, you know that Randolph-Macon College has been our rival for over 100 years. We lock horns with Macon in skillful competitions of soccer and baseball,

we match them drop for drop in blood with our Beat Macon Blood Drive, but most importantly we compete in an annual football match. To prepare for the game, and to properly excite the student body, the Student Council hosts our annual Beat Macon Car Bash. This year's Car Bash will be located

next to the Brown Student Center, and will take place this Friday the 15th, the day before the Hampden-Sydney vs. Randolph-Macon football game. While interviewing several faculty members around campus, I learned that the Beat Macon Car Bash has been around since at least the 1970s. The



Courtesy: hsc.edu

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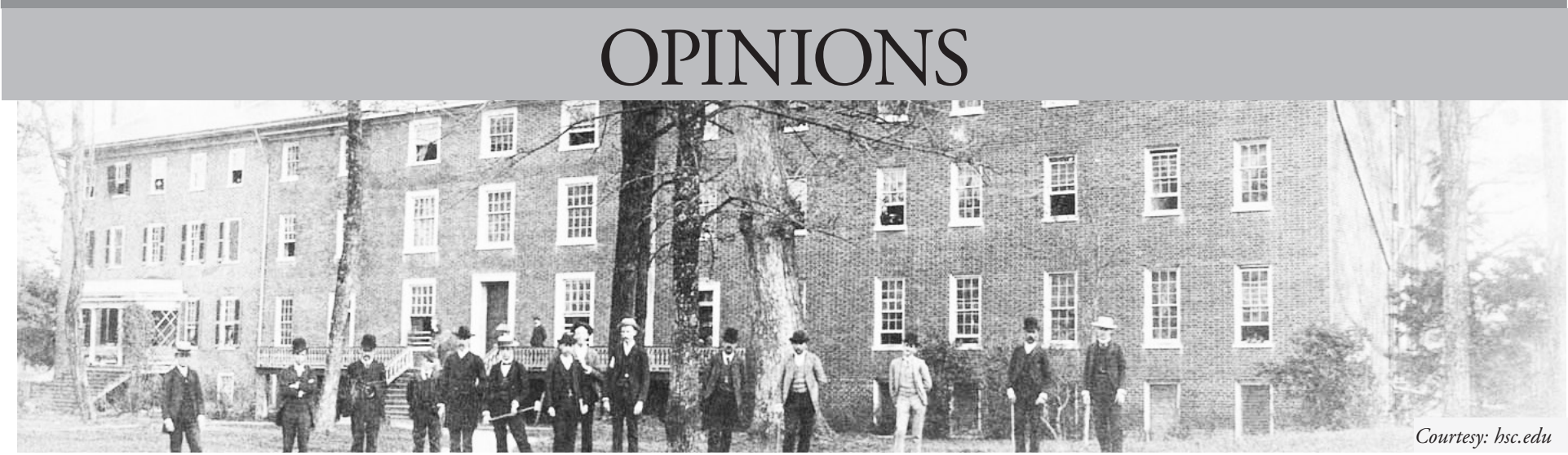
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The Value of Tradition at Hampden-Sydney

JONAH POPP '21
STAFF WRITER

Here at Hampden-Sydney College, tradition is unavoidable. From the buildings on campus to the intense focus on a true liberal arts education, this school is dripping with tradition and history.

At one point or another, every student here must ask himself: What is the value of tradition? What role does tradition play on our campus? Are our traditions worth keeping? For some, the school's ancient traditions are

what drew them here in the first place. For others, tradition is merely one part of a larger whole here at the college. One can look at tradition in one of two primary ways. The first is summed up best by English poet and writer G.K. Chesterton, who states: "So strong is tradition that later generations will dream of what they have never seen." In Chesterton's view, tradition preserves a unique beauty which can transcend the bonds of time. The second view is that of Henry Ford, founder of the Ford Motor Company, who says that "history

is more or less bunk. It's tradition. We don't want tradition. We want to live in the present..." In Ford's view, history and tradition have no value, and they only hold us back from what we can do in the present. With this view in mind, there would be no reason to preserve any of the practices or conventions which have been present at Hampden-Sydney for so long. Although the view that "history is bunk" can at times be tempting, I argue that we must remember what sets Hampden-Sydney College apart from your average

liberal arts institution. By honoring the traditions formed here long ago, we live Chesterton's idea of dreaming of what we have never seen. Hampden-Sydney exists and has existed in just this one place for over two centuries. Our school has preserved an experience which an individual cannot find anywhere else in the world; one could go to any old community college and have a similar experience to any other community college. In fact, even most state schools share a more similar experience with one another than with Hampden-Sydney.

One might ask, however: "What is the value of being unique? Why preserve this unique beauty rather than adapting to the times?" In response to this question, I argue that by preserving our traditions, we build upon that which others have accomplished before us. Imagine if we as a society disregarded the work of scientists who have died long ago, restarting our scientific inquiries every year rather than building upon old work. Without the preservation of tradition, progress cannot exist. At times, throwing tradition aside for

the sake of change or for the sake of appearing modern may seem appealing. Whenever we consider change, however, we must remember that there exists a reason why these traditions came about. Some traditions are not worth keeping, and blindly following tradition for its own sake can be just as dangerous as enacting change for its own sake. That being said, one of my close friends and a junior here at H-SC said it best: "A Hampden-Sydney without tradition is no Hampden-Sydney at all."

Christian's Corner

ISAAC WHITFIELD '21
STAFF WRITER

I know that passions are high right now and that's understandable. A person's identity, including their gender, is closely tied to who that person is. This is just the way it is. I am a Catholic Christian. I believe that God created man and woman such that they would be equal in respect and dignity. I am very passionate about this, too. The Church professes that these identities are not interchangeable. This means that your body helps reveal to you a part of your identity, that our physical body is very much tied to who we are. And that this is okay. God created us this way. Holy Mother Church instructs the faithful to espouse the truth of God that has been revealed by the God who can neither deceive nor be deceived. With that being said, I must speak to some wrongs that need to be righted. Christians should not deny the experiences of people who struggle

with their identity. It is easy for us who do not struggle with what seems like a very basic question, "Who am I?" Yet people who struggle are still people, deserving of all the respect and dignity Christ gave to them when he died on the Cross for them. I think that we all can agree that the aim of the current cultural movement driven by LGBT people and their allies to reduce hatred towards people who are transgender or struggle with their identity in any way is marvelous. Hatred is bad; we all can agree on that. And those who do hate are not living the Christian lifestyle. It is quite the non-Christian thing to do.

I do not dare to question a person's experience in this struggle. My heart and all the love I can muster goes to these people whose world seems so upside down and scary. But what does it feel like to be a woman? What does it feel like to be a man? In these cases, it seems to me that people base their ideas on their own perception over the

true reality. But more than simply telling the truth, Christians are called to walk with people. No one is calling us to judge or to hate—in fact, the opposite! We Christians act as the hands and feet of God wherever we go. In order to really act like Jesus, we must learn to listen. If we start to listen more, then we can become servants just like Jesus. The spirit of an advocate is slow to speak, just like Jesus with the woman caught in adultery. I pray that this campus will unite with a unity of purpose to fight unjust discrimination wherever it may rear its ugly head.

I pray that we may all find new hope and love for one another, as Christ loves his Church. I pray that the Holy Spirit will begin to bind up our wounds and bring a supernatural healing to all who struggle in what seems like total darkness. Know that Christ came not for the healthy, but for all of us; that, in the Garden of Gethsemane, Christ saw all the sins and disunity of Man-



This image from the Public Domain

kind, and still suffered and died for us. Know that we have a supernatural hope in the resurrection and that God will make his Church triumphant, and that every knee will bow and every tongue confess that Jesus is Lord.

Of course, this is just my humble interpretation. There are over a billion Christians, each with their own views. And some Christians totally disagree with this interpretation in the name of Christ, and I recognize them as well. I am always open to discussion and criticism. Please email me more questions at whitfield121@hsc.edu, and I will endeavor to answer them as best as I can. Non nobis Domine.

Code of Conduct Violations

Wk 11: Nov 2-8

11/6/19:

A student was sanctioned for an illicit room change and UPA (underage possession of alcohol).

His sanctions: Admonition for three semesters, Substance Education courses, and a fine of \$300.

11/6/19:

A student was sanctioned for a repeated drug violation.

His sanctions: Disciplinary Probation for two semesters, 15 hours of community service, and Substance Education courses.

The Randolph-Macon Couture

“In Fashion since November 2019”

Senior Advice: C’s in Vogue

SILENCE DONEBAD
writer

One of the most stressful times of the year here at Randolph-Macon is course selection. I know what you’re thinking — just the thought of choosing three whole courses for next semester is enough to send any Wasp scurrying to the Randolph-Ma-Safe-Space for a hot cup of cocoa and a blanket. But as our beloved President Big Brother told us last week on his Snapchat Story, part of earning our degree here is taking responsibility for our education, and so, because he said it, that’s what we should do. I can already hear your question: how do we know what courses we should take? If you have a major (trigger warning: I will be talking about majors here, so if you are currently majorly disadvantaged please feel free to skip this paragraph)

then you should probably be taking some classes in that major. For example, if you are a culinary arts major, you may want to consider Microwaves 302 (MW 12:30-1:00) or Special Topics in Snacks 441: Late Night Munchies (F 10:30-10:45PM). Both of these have been approved by the Safe Classes Committee and are, of course, classes in the “A/B” Curriculum. Might I also recommend, for those who are looking for a challenge, an actual reading course, the infamous “100 Page Novel” offering from the Reading Department. It does have the pre-requisites Reading 101 and 102, but if you are a third year then you should have those by now. I highly recommend this class: not only does it cover your Book requirement for graduation, but it also features absolute classics like *Hatchet*, *Holes*, and *Bridge to Teribithia*. Finally, no

Randolph-Macon experience would be complete without taking Office 200: HR Problems and Conflict Resolution. It’s time to level with you all — you will, one day, be working in the real world. When that day comes, you will be happy that you have this class under your belt. The knowledge of how to submit formal complaints, request a departmental transfer, and even turn in a fellow employee who annoys you will be invaluable once you find yourself working in a real office someday. I hope that this essay helped you choose what classes you want to take next semester. If anyone is interested, this essay was my Honors Project, and if you are interested in the program please just send me an email. Good luck picking your classes, and remember, there are no mistakes at R-MC!

I love R-MC
And I hope that you can see
That I love R-MC

R-MC is fun
No one tells you what to do
I love naptime too

Fedora the Explorer

FRANK
writer

We all know that the poor bumpkins of Hampden-Sydney entirely lack the glorious gift of fashion sense. Thus, several years ago, we at Randolph-Macon embarked on a mission of mercy to grant them a model of fashion, in the hope that they will aspire to imitate it and so become civilized human beings. A mission of such importance and sensitivity we have kept secret—until now. Since the Tigers

have still not caught on after so long, we are confident that they will maintain their ignorance even in the face of this brief report.

We dispatched on this mission a courageous undercover agent, code-named Fedora the Explorer, who was well prepared by his exposure to high Ashland fashion throughout his entire time at our fine institution. He reports that his dashing fedoras, tasteful vest and t-shirt combinations, and

more have become the talk of the studentry, a signature feature of his tireless patrols of the campus. Though the good folks there have been slow on the uptake, he reports the occasional sighting of a fedora on a studious pate as evidence of the eventual success of his mission. Our fearless agent assures us that he will carry on, despite his pining for a good barber.

Fashion rules rule me
I never wear white post Labor
I need to find work

School is really hard
But I think that is okay
Degree guaranteed

INTERVIEW WITH NEW PROFESSOR, DR. LARGELY

ZAC
writer

New Faculty Member:
Assistant Professor of
Wellness, Dr. Largely.

(Special thanks to Dr. Euteneuer, Assistant Professor of Rhetoric, for some contributions to this article.)

I had the pleasure of interviewing one of the newest additions to the Randolph-Macon Faculty, Dr. B. Largely. He’s the Assistant Professor of Wellness, a valuable part of the staff teaching an important part of the curriculum here at Randolph-Macon. Interviewer (I): “Students here often talk about how awful the dining hall is and how easy it can be to eat too much. What courses can students take

that can correct this?” Dr. B. Largely (Dr. L) “Yeah well...we offer courses on how to put a spoon in your mouth, but that’s just at the 100 level. Wellness courses are still in the works but are an essential part of getting one of the two degrees we offer here at Randolph-Macon College!” (I) “As the Assistant Professor of Wellness, how do you feel about students that like to rip fat heaters?” (Dr. L) “If I could make a couple changes to my life, it would be to never smoke cigarettes. That’s probably not the coolest thing to say but man they’re dumb. People that smoke are dumb.” (I) “Breathing is cool.” (Dr. L) “Breathing is cool. Clean air is cool... vaping is better. Hitting big box mods are real-

ly cool? It’s like saying would you rather walk through a swamp or walk through a desert. I’d rather walk through a nice forest.” (I) “What’s the best part about being a Randolph Macon Bee?” (Dr. L) “I think we’re the Hornets.” (I) “Ah right. Regardless, will you be wearing the Black and Lemon in support of our Hornets against the Tigers?” (Dr. L) “I actually prefer soccer, the true football, as do most here on campus. American football is dumb and the amount of toxic masculinity involved is just not for me.” (I) “Ah of course. An unfortunate byproduct of the game.” (I) “How do you enjoy having women on campus? As you know, Hampden-Sydney is an

all-male college.” (Dr. L) “Is it really? That’s not very inclusive.” (I) “No, definitely not inclusive.” (Dr. L) “I very much enjoy having women in my classes, with their short skirts and crop tops...” (I) “This is for the school paper, why don’t we keep it toned down please.” (Dr. L) “Right! Of course...as I was saying, they’re very important to an inclusive and better-minded campus. They contribute very much so to our studies. What idiots would pay \$60,000 a year to go to school without women?” (I) “Yes, there’s something very wrong with tradition. I’ve heard tradition is a big deal to these ‘Sydney men.” (Dr. L) “Hahahah yes, yes. Why would anyone care about tradition or

the history of the college? That seems like a bad idea.” (I) “Have you ever been to the Fishin’ Pig?” (Dr. L) “No, I don’t eat meat.” (I) “Dennys sounds better. Agree or disagree?” (Dr. L) “Agree 100 percent.” (I) “Boy, I really dislike everything Hampden-Sydney students like.” (Dr. L) “Yes me too and they are dumb for liking the things they do.” (I) “Great, well thank you so much for your statements and thoughtful insight. I’m so glad we have a wellness program as part of our mandatory curriculum. What do you do again?” (Dr. L) “I’ve never actually been asked that...I’m not really sure. It’s very important though and

you can’t graduate without it.” (I) “Thank you for your hot takes. I really appreciate you taking the time out of your busy schedule to talk to us. Go Bees!” (Dr. L) “Hornets.” (I) “Whatever man.”

H-SC Men’s Soccer Ends Proud Season

MASON GWALTNEY ’21
STAFF WRITER

The last three games of the Old Dominion Athletic Conference Men’s Soccer Championship were played this weekend on the Hellmuth-Gibson Field. Unfortunately, the Hampden-Sydney’s Men’s Soccer team was eliminated in the Semi-finals but the game itself was intense from start to finish. The Tigers faced off against the University of Lynchburg Hornets and the two teams stayed near neck and neck for the entire duration of the game. The first point of the game was scored by HSC’s own Cole Burton. Michael Lyons, a UL player, responded in kind a few minutes later bring-

ing the score to 1-1. Only in the last few minutes of the first half was HSC able to pull ahead with Spell Carr scoring another goal, bringing the score to 2-1. During the half time a fair amount of the crowd flocked to the either the food truck selling cider doughnuts or their cars to blast their heat in an attempt to warm up. By half time the temperature was in the mid-thirties and as the game finished it was well below freezing. Nevertheless, the two teams played on despite the falling temperature. Luke Mega was able to narrowly score a point which brought the Hornets tied 2-2. The games energy stayed high as the crowd stayed engaged and the two teams pushed

hard in an attempt to score and win the game. However, the two teams stayed tied as the time ticked away and the clock soon ran out. The two overtimes that followed kept all present in suspense as whoever was the next to score would take the win and eliminate their opponent. Yet by the end of these two overtimes neither team had scored so it went down to a penalty shootout. Spell Carr, Sean McMurray, Eli Strong, Cole Burton and Josh McCormack strongly represented HSC and were able to successfully make 3 of the 5 penalty kicks. Ben Mackey, Jack Ashby, Luke Mega, Kenny Robles and Michael Lyons strongly represented UL and narrowly gained the upper



hand by making 4 out of their 5 penalty kicks. The game came down to the line and the Tigers left it all on the field, no one can deny that.

It was a game any team could be proud to have played and one that they will not soon forget. The University of Lynchburg Hornets advanced to the

championship round but were defeated by Washington Lee University. Washington and Lee won the championship game with a final score of 1-0. This season was a stark improvement from the 2018 season. Last season our team ended with an overall of 6-8-2. This current season the team ended with an overall of

13-5-2. This is obviously a major improvement and one that many students on and off the team are happy to see. One can only hope that the 2020 season will be even greater for our Soccer team and that they might just bring win the championship next year if this new trend of luck is to maintain itself.

Vandalism, Continued

hateful, was quoted twice in the message. “Sirs,” the letter read, “[s]ince our dear Editor-in-Chief claims to have ‘never found it difficult to treat trans people with the respect and dignity that all humans deserve’ (his words not mine), I thought that he wouldn’t mind some trans-positive graffiti on his frat house. Wipe it off if you must, but then everyone will know for certain that you just hate trans people. Sincerely,” it concluded, “[a] ‘Man in a Skirt’ (again, his

words, not mine).” The graffiti was first discovered by Logan Buchanan ’22 around 8:00 on Monday morning. Buchanan notified other members of the fraternity who in turn notified the Campus Police. Alex Hicks ’20, then-president of Chi Phi, commented that the brothers of the fraternity were disappointed that someone felt the need to vandalize college property but were otherwise indifferent to the matter. Hicks confirmed that the house is equipped

with security cameras and mentioned that they had likely recorded an individual in the front yard of the house. At the time of his comment, however, Hicks had not heard any updates regarding whether or not the perpetrator had been identified. By early in the day, Buildings and Grounds had been contacted, and by noon, the paint had been washed off the house. Throughout the morning, dozens of students who had heard about the graffiti stopped

by the house to take pictures of it. Hicks reported that he worked with Associate Dean of Students Richard Pantele and officers of the Campus Police to decide what to do in response to the event. Accordingly, he “instructed the chapter to let the college respond to the situation in order to ensure that the person responsible was dealt with fairly [and] in a manner keeping with our codes of conduct.” When asked for a statement, Student Court Chairman

John Pittman commented that “naturally, the Student Justice System condemns the vandalism of Chi Phi. Any actions where students are behaving outside of either the Code of Conduct or the Honor Code are not to be tolerated. The offender will get nothing more or less than justice.” The Office of Student Affairs declined to comment on the matter as the investigation of the crime is still underway. As president, Hicks offered a statement on behalf of the fra-

ternity: “As a group, we thought that the anonymous letter was particularly uncharitable to our fraternity and demonstrates that the person responsible does not have a good sense of our brothers or their character. We believe in treating all people with respect, no matter what their situation may be, and the ‘dilemma’ that the author of the note put us in was, in our opinion, totally unfair.”

Interview With VP Norris, Continued

JN: Above all, we will continue to strive to enroll young men who embrace the College’s mission of forming good men and good citizens as well as our codes of honor and conduct. I don’t know that there is a “perfect class.” We will strive to enroll a class that is diverse and reflects the world we live in today. Expanding our geographic, racial, and religious diversity will enrich and strengthen our already exceptional classroom experience. During my time at Rhodes, I found that the classroom experience, as described by faculty, is more elevated and richer the more diverse the group of students and the experiences that they bring to class. Many faculty here have expressed the same feeling to me.

TN: Hampden-Sydney currently recruits most of its students from Virginia, followed closely by students from North Carolina. Do you intend to expand Hampden-Sydney’s geographic representation? How so?

JN: It is critical to influence the influencers. We will be bringing college counselors from high schools in key markets across the country to Hampden-Sydney and Farmville to show them firsthand what makes this place special and transformative for young men.

TN: Do you think Hampden-Sydney should admit women? The debate has occurred in the past, with respected staff, faculty, and alumni on both sides. What do you think?

JN: I came to Hampden-Sydney with the full understanding that it is a men’s college and with the full intention of it remaining a college for young men.

TN: Much has been made of the Garnet and Grey society doing away with their coat and tie uniform and much of their talking points. Is this true? How do you want to frame Garnet and Grey to meet your goals for Admissions? What role do you see tour guides playing in Hampden-Sydney ad-

missions in the coming years and beyond?

JN: Tour guides play a critical role for the admission office. When a student visits campus, the two factors that often have the greatest influence on that student’s likelihood to enroll are the weather and the tour guide. The members of Garnet and Grey have not been asked to do away with their coats and ties. They are still wearing them every day as they give tours, and based on what I hear from visitors, they are doing a great job representing the College. Was there a discussion about attire? Absolutely! We must always be willing to look at how we are doing things and see if making a change will improve our outcomes. In this case, I asked a question aloud about how the coat and tie made our prospective students feel when they arrive for a tour. I will always ask strategic questions and seek to obtain data that help us make informed decisions as we move forward.

TN: Finally, what has

been the best part of being at Hampden-Sydney? How have you acclimated, and what do you love about Farmville? How have you enjoyed your interactions with the student body?

JN: I have largely been head-down working since arriving. However, this is an amazing community that has welcomed me with open arms. The restaurant scene in Farmville has been a nice surprise. My two favorites at this point have to be North Street Press Club and 119. I have hiked out to the High Bridge State Park and taken in its beauty. I also play disc golf and have enjoyed playing the course on campus as well as the course at Longwood. I look forward to exploring the outdoors more in the future. A number of interactions with students stand out as very different than at my previous institution. While I have not been here long enough to witness firsthand the transformation a young man undergoes here, I often feel like I can see the difference as

I meet more students.

TN: An institution as old as Hampden-Sydney will always have some history that we now find problematic. How do you think we ought to deal with such issues, and how should the College portray these issues to prospective students?

JN: I always want to deal with issues head-on. These conversations may be or feel uncomfortable and difficult, but they are always worth having. The only way that we get better as a society is through learning from each other’s lived experiences. Hampden-Sydney is an amazing institution, and it has history just like any other that was founded early in our country’s history. I will never know firsthand what it is like to attend Hampden-Sydney, but every conversation I have with students, faculty, and staff reinforces to me that this is a very special place. The longer I am here, the more I will learn as I continue getting to know more students and faculty and discovering more

about the history and legacy of the College. It is important to me that this be a place where every student can confidently feel as though he belongs and this is his college, and I am eager to learn more from our students about their Hampden-Sydney experiences. I need to know what the experience is like for the vast array of young men that call this place home.

TN: There is sometimes a tension between maintaining tradition and making important progress, especially at an institution as storied as Hampden-Sydney. How do you plan on balancing these two aspects of our College?

JN: I think President Stimpert does a great job of leading in this aspect, and I plan to follow his lead. Tradition can be important as long as it is not holding you back from moving forward. I think that has to be the measuring stick we use.

Car Bash, Cont.

original Car Bash included an enormous bonfire several stories high, hot chocolate, apple cider, and donuts, all courtesy of the Student Council. At the bonfire, Professor Brinkley would climb onto a milk-crate-made-podium to pontificate on the values of Hampden-Sydney and the inferiority of Randolph-Macon.

After his speech, the students would descend on the unfortunate car and destroy it with their sledgehammers and school spirit. The event is organized by freshman student council members who must prove their mettle by obtaining a car for the beatdown. While

funds may be spent on it, generally the better the planning the cheaper the car, and the freshmen in charge are encouraged to acquire a car without spending a dime on it (legally, of course).

The car, drained of all fluids, chained down, and painted black and yellow Macon colors, will be available for abuse come Friday night. Your favorite Farmville food trucks will be there, and free tickets to them will be provided for the first hundred or so people who show up. You can also look forward to Beat Macon Car Bash T-shirts. Last but not least, the Student Council is negotiating with the

cover band Stonebrook to play at the event. Even on Hampden-Sydney’s age-old campus, change is inevitable. Our traditions, highly valued though they may be, are subject to change, but this is one Hampden-Sydney tradition that will remain with us. The destruction of the Macon car serves to unite Hampden-Sydney against a common rival. Come down to the Car Bash this Friday and show some school spirit; buy a shirt, drink a beer, BEAT MACON!

Dia de Muertos, Cont.

lar Mexican calaveras literarias, satirical writings associated with the Day of the Dead. DeJong said, “The calaveras literarias are a tradition that a lot of people in the United States don’t know about, but it’s a tradition that goes back to the nineteenth century in Mexico. Typically, these were done to poke fun at political leaders.”

The altar at the front of the room was decorated with candles, pictures, food, flowers, and drinks. Prominent on the altar was the Pan de Muerto, a large bread decorated with the shapes of bones, created by Arthur White, the Spanish Club’s treasurer.

The Spanish Club serves to promote the study of the Spanish language and educate students on both the language itself and the culture of those who speak it. White stated that “The Spanish Club, as an entity, is partly a social gathering, we are in charge of Spanish table, and we have recently started an advanced student gathering each week, where we get together and talk.”

White continued, “There is also a responsibility of the Spanish Club to have an educational portion to our event. We balance between social and educational events.”

In addition,

to celebrate and teach about the Day of the Dead, on October 31 the International Club and the Minority Student Union, with support from the CAC, hosted a viewing of the Disney Film Coco. Elijah Strong, President of the International Club, said of the event, “We are celebrating El Día De Los Muertos and watching Disney’s movie Coco, which goes in depth about the Mexican culture and how they celebrate Día De Los Muertos, and also what its cultural significance is to the people there, and what they are trying to get out of that celebration as well.”

Blindfolded, puffing and heaving my way

along the broken rusted train track

holding heavy loads across my back

with scenes of a wrought iron stage

light coming down in cones and rays

here and there stopping for a drink

so tepid waters could fill my knees

gnats like tiny pilgrims in my ears

the buzzing was not so bad as the tickle I could feel

technicolor dreams and copacetic themes

wormed their way into my marrow

and I thought that I should scream

but when I sensed the strange beauty

and vibrancy around me

I cleared my mind and carried on

never again to wonder

why the clouds didn’t show me what I wanted to see

-Simen Lith

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CROSSWORDS BY MICHAEL VAN CITTERS ‘22

Across

- cacophonous syn.
- related; similar (said of words)
- location of Gloucester’s attempted suicide in King Lear
- cut out needless explanations with this guy’s razor
- element appearing in titles of three 007 films
- gun rights advocacy group
- some high schools use it rather than AP
- the worst color for a jacket
- an unfilled space; a gap
- the non-PhD kind of doctor
- not to be confused with *para* in Spanish
- a musical composition numbered based on publication date
- petty quarrels
- Charlton Heston’s plea in Cecil B. DeMille’s 1956 classic
- original home of Randolph Macon
- sing, like Hank Williams Sr. in *Lovesick Blues*

Down

- reference to the name of a person who has died
- relating to the ilium
- your family (slang)
- the world’s most refreshing beer
- a PD Eastman book: _____ *Go!*
- spend too much time with Bugs Bunny and one of these might fall on your head
- Bronte’s Jane
- a statement of beliefs or intents
- a bellicose, goblin-like creature
- if you hear the _____ a bell, you hear its prolonged noise
- wonder
- this group’s handbook is a must for research papers
- this “sports” blog sponsors “Pardon My Take”
- Nick Saban’s home from 2000-2004
- toward the opponent’s side
- Elmo’s wife
- _____ *Ain’t So* (2001 film starring Heather Graham)
- brother-in-law of Oedipus
- I’m not drunk—I’m just . . .
- verbally fluid but shallow in meaning

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LETTERS TO THE COMMUNITY

Editor’s Note: The following are community responses to the recent editorial “Transgender Lies Become Tyrannical,” printed in the October 28th edition of The Tiger. The views described herein represent the authors themselves and not necessarily those of The Tiger or Hampden-Sydney College.

President Larry Stimpert

This message was originally shared with the student body on November 6, 2019.

To the Hampden-Sydney College Campus Community:

I am writing to share some thoughts and goals with those of us who study, live, and work here on this beautiful campus. I have been developing this message since August, but appearing as it does now, it will also speak to a recent student newspaper article appearing in The Tiger and the tensions that opinion piece has generated.

First, let me say this to those of our community who have felt unrecognized or undervalued: This College both recognizes and values the countless contributions you make every day to enrich life in and out of the classroom on our campus. This College also recognizes and values you as individuals, as fellow citizens in this academic village, as friends, neighbors, classmates, and colleagues whose perspectives and backgrounds and identities form essential elements of the College’s own multifaceted identity. Above all, this College supports you.

This week we recognize the anniversary of the College’s founding. But an anniversary is not just about reflecting on our origins, or on the 244 years that have passed since November 1775. An anniversary is also an opportunity to consider who we want to be going forward, what kind of college and community we want to be, what kind of values we must seek to embody—and, to begin to take actionable steps toward achieving

that vision together.

Over my three years at Hampden-Sydney, town hall meetings with staff members and many discussions with faculty members and students have suggested ways we can make our College an even better place to study, live, and work. Many of these suggestions have already been implemented, and we will pursue many others, including efforts to improve communication, provide more opportunities for informal interactions, celebrate together our successes and achievements, offer more leadership and professional development opportunities, and encourage healthy living.

But these conversations have suggested that we must also commit ourselves to two overarching priorities: The first is strengthening our culture, and the second is becoming a more diverse and inclusive community.

Our culture is among our College’s most important assets, and among its most important elements are being our best selves and bringing out the best in each other and our community. Every day, we are inspired by students doing their best work and bringing out the best in their brothers, and by faculty and staff members going above and beyond for our students and our community. This is our College, and all of us can and should add value, not only by doing our best, but also by finding ways to help friends, students, and colleagues do their best.

We are all in this together, each of us contributing to and reflecting our College’s culture—a culture that expects the best from everyone because we shouldn’t expect anything less.

Our campus is unique in its commitment to the simultaneous development of intellect and character, its commitment to its codes of honor and conduct, and its commitment to civil discourse—all of which are additional essential elements of our College’s culture. We know that intellect is, by itself, dangerous if it is not channeled by character. Our codes of honor and conduct are guides, deeply rooted in spiritual truths, about how we are to live and live harmoniously with one another. And, it should be no surprise that a College named for two men who gave their lives for their beliefs in representative government is committed to free expression and civil discourse. But our commitment to these high ideals also means constantly evaluating whether we are doing enough to reach them.

The recent opinion piece in The Tiger demonstrates the significant tension between free expression, enshrined in our country’s Bill of Rights, and civil discourse, which has been defined as discourse that “neither diminishes the other’s moral worth, nor questions their good judgment; it avoids hostility, direct antagonism, or excessive persuasion; it requires modesty and an appreciation for the other participant’s

experiences.” This fits with Cardinal Newman’s definition of a gentleman, which Tommy Shomo highlights in To Manner Born, To Manners Bred: “one who never inflicts pain.”

As a college, we value the freedom of expression and also recognize the tremendous responsibility that comes with it, and we will be considering ways to incorporate instruction on civil discourse into our curriculum more purposefully. As men of character and gentlemen “at all times and in all places,” our students must never intentionally harm, disrespect, or denigrate another individual or group of persons, ever. And, to truly become good men and good citizens, our students must explore and practice civil discourse.

At the same time, we must guard against any efforts to silence opinions and perspectives that are shared in a civil and respectful way. Ideas, opinions, and questions are the lifeblood of any college or university, and there is great truth in the E. M. Forster phrase, “How do I know what I think until I hear what I say?” Powerful learning occurs when we give ourselves every opportunity to “hear what we say” and when we give others the opportunity to respectfully challenge us. These exchanges help us acquire the ability to evaluate our own thinking and to be open to the ideas and perspectives of others. We are privileged to have the example of the Union Philanthropic Literary Society, which for 230 years has demonstrated how to debate all sorts of topics in a civil way and to persuade each other through the strength of argument and logic. But all of us—stu-

dents and faculty and staff members—must view ourselves as role models for the culture and community we wish to foster here, and as champions for each other.

Our culture, of course, is influenced by our people. And over the last 50 years, our College has made much progress in becoming a more diverse and inclusive community. But, we must commit to becoming even more so. Why? Because inviting and engaging the widest range of ideas and perspectives is the essence of college life and a measure of a college’s intellectual vitality. The new and different ideas and perspectives that come with greater diversity will make Hampden-Sydney an even more vibrant college and prepare our students even better for life after college. Learning and working in a diverse community also prepares us to contribute to our society and the world. And, collectively learning from the full, rich history of our College, community, and nation will equip us to model here, and then build, a more ideal Republic.

Our student body, classrooms, student clubs and organizations, and our academic and other departments and programs must soon reflect the diversity of our larger society. We must recruit more first-generation students and young men who bring geographic, racial, socio-economic, and other forms of diversity to our campus. We must also make concerted efforts to recruit, promote, and support similarly diverse cohorts of new faculty and staff members—and for inspiration, we can look to the great progress we have made in diversifying the gender make-up of our fac-

ulty and staff and the many ways this has enriched our College and our students.

In the coming weeks and months, we will also examine our curriculum, programming, policies, faculty and staff development efforts, buildings and facilities, and communications so that we do not intentionally or unintentionally limit our College’s ability to benefit from the full participation of all of our community’s members.

To strengthen our culture and become a more diverse and inclusive community will require work and commitment, and each of us must do our part. There is no one who can do this work for us but ourselves. The College’s leadership team and I welcome your input as we develop an agenda with specific goals, including goals for recruiting and hiring, that we will be sharing with you and working alongside you to achieve.

We are joined together in our pursuit of an important and highly relevant mission, and I am privileged to be working in partnership with you. Many of you may recall that the College was recently named one of the 2019 Great Colleges to Work For. This is admirable, but it is only our starting point. There is more that we together can contribute to the College, and there is more that the College and our graduates can contribute to society. By giving our best individual and collective effort each day—for ourselves and for each other—and by building a more diverse and supportive community, we can ensure that this great College thrives for another 244 years.

John Pittman, Honor Court Chairman:

“Ones Who Do No Harm”

This message was originally shared with the student body on November 4, 2019.

Good morning,

Last Thursday I was at the forum regarding an article in recent edition of The Tiger. Amidst all of the tension, amidst all of the misunderstanding, I found myself troubled. Surely such heated discourse has occurred on this campus before and will likely occur again. Discourse is a refreshing reminder of our differences and of the strengths that we have in overcoming them to respect one

another. I was troubled at the forum, however, by the lack of empathy. Regardless of our views and our political alignments, we are all capable of respecting one another and conversing in ways where we exhibit not only our rhetorical prowess but also the regard that we hold for one another. I ask all you to join me in reaffirming the commitments that we made when we arrived: to be a good man and to be a good citizen;

to be one who does no harm; to be a person of principle and empathy; to think of others. We have sometimes been called a College of racists and bigots. We have sometimes been seen as a nefarious island of misfit toys. We have sometimes been referred to as men afraid of leaving their comfort zones. Here is where we test our mettle. Here is where we set an example. We have got to stop crying and start understand-

ing; stop yelling and start talking. Respecting one another and our common brotherhood, we cannot fail. We do not all have to agree and we do not all have to like one another, but we are to become a college of hypocrites if we cannot come together, respect each other, and engage in empathy, while the world around us becomes more and more polarized.

LETTERS TO THE COMMUNITY

Joshua Hall: A Response to Pittman’s “Do No Harm”

First, I must say that the tone of the below message is not abrasive or meant to generalize all of the majority under one umbrella. It simply addresses some aspects of life as a minority, and if it seems to contradict this preface, I assure you it does not. The below message reflects the accurate presence of how much members of minority groups live by societal standards that were not created by us. It is also important to know that while my words may be relatable to any number of people like me, my message in no way represents all minorities or encompasses all minority experience or opinion. I’m sure we haven’t had the chance to meet but my name is Joshua Hall. I enjoy the positive nature of your message. However, the message does have some vagueness to

it. Through this vague approach, you avoid taking a side, and I see how, for you, taking a side could cause tumult. I’m not asking you to pick a side. But, as a member of the Hampden-Sydney community and the brotherhood, I do implore you to keep in mind how outnumbered the minority groups are on this campus. I ask you and everyone to find that empathy you say is missing and see that nearly all minority individuals at H-SC have at one time faced unwarranted transgressions from people who look like the majority of our student body. Understand that some of these transgressions have taken place on this campus. So, when tensions may be raised, and voices of the minorities may be seen as lacking in empathy, this sense of urgency comes from the need

to defend one’s beating heart and the Constitutional, God-given right to rest on our heels rather than be attentive on our toes. We shouldn’t have to live in a constant state of prepared reaction. Plain and simple, some individuals on campus still require growth to become humane, kind people. To call the response to the article a “reaction” is to insinuate that no former incidents of this nature have occurred. What the campus saw this past Thursday was a defensive move because minorities live in a world where ignoring signs of potential danger can result in harm that is devoid of just reprimand and seizes irretrievable pieces of our existence, pieces that seem to be commandeered for the benefit of others who have not lived a life dangerous like ours.

Brennan Vaught: For the Sake of Our Brotherhood

To my fellow Hampden-Sydney Brothers, If you know me, then you know that normally I am a man who keeps to himself, but in the midst of the political s*** storm that has developed on campus here lately, I felt the need to speak up. I attended the meeting of The Tiger that occurred on October 30th, and what I saw there deeply disturbed me. I saw division. Two sides locked in a fierce debate about the article “Transgender Lies Become Tyrannical” published a mere two days before. To say there was tension in the room would be an understatement; it felt like that tension could snap at any given moment. I saw no respect for one another. Yes, we each have different ideals than the person next to us, but those ideals do not define how other people see us. What defines how other people see us is how we treat those with different views than ours. That is not to say that we cannot disagree; we certainly can, but it is the manner in which we discuss those disagreements that matters. Consistently—from both sides of the argument—there were people interrupting

someone of a different belief. Not only was it students interrupting students, but faculty interrupting students and vice versa. Enveloped in the Code of Conduct is what it means to be a Hampden-Sydney man: “A Hampden-Sydney student will behave as a gentleman at all times and in all places.” Most of what I saw during that meeting was neither gentlemanly nor respectful. Being respectful—and consequently acting as a gentleman—does not mean that you have to agree with everything that someone is saying. (In fact, you could completely disagree.) Being respectful means that you recognize that the other person does have a different opinion on a matter than you do and allow that person to think however they want to. Moreover, being a Hampden-Sydney man means that you will put the brothers of this college before any disagreement; that goes to include any disagreement, whether large or small. Being Hampden-Sydney man means that you will support your brothers no matter the decisions they make. Because I care about my brothers at

this school, I chose to obtain, and wear, one of the purple H-SC Unity Alliance wristbands. Now, do I agree with the idea that people are manipulating their bodies to become another gender? No, I do not. However, that choice is not mine to be made for that person; the only one that can make the choice is that person themselves. I may not agree with that person’s choice, but I should not treat them any different just because they made a decision in their life I do not agree with. Whether you choose to wear the wristband or not, the way you treat the members of our community should be the same. We need to support each of our brothers in every decision they make. We are our brother’s keepers. Do it not for me, but for the future of the place we all love so dearly. In order for us to survive in a time where public schools are taking away potential brothers and the media is looking for any reason possible to draw negative attention towards us, we need to be a community now more than ever.

Christopher Thompson: The Constitutional Right to Disagree

This past summer I had the privilege to take an oath to support and defend the Constitution. The Constitution is a special document that lays down what rights every single American citizen can exercise. Wade Bredin chose to exercise his personal, unassailable and constitutional right to free speech and was greeted by a storm of protest and cries to for his opinion to be silenced. The reaction was predicted by Wade himself in his article and proved his point better than any argument he could have made in his article. That point was that no one in today’s America can criticize, dis-

agree, or make a point that goes against the transgender movement without being silenced or censored. Attempts to justify or encourage this kind of censorship and silencing of controversial opinions runs contrary to every part of what America stands for. America has and hopefully will stand for the right to free speech, the right to speak an opinion no matter how controversial or unpolitically correct it may be. Attempts to infringe on this right no matter how socially justifiable set a dangerous precedent. I don’t agree with everything Wade said, but I stand for his right to say them and for the right of people to ar-

gue against his opinion. However, I urge people to stand against the censorship, bullying and attempts to silence opinions that run against grain in today’s time. Disagree, argue, engage in thoughtful discourse, but let us not make this college an echo chamber of politically correct opinions while throwing all others out in the name of tolerance and diversity. We should respect each other’s opinion no matter how wrong we think they are, and we should treat people with the same courtesy that we demand for our on opinions.

Lisa Burns:

I DO NOT UNDERSTAND YOU!

I DO NOT UNDERSTAND YOU!
I do not understand you—
But I do know what it is like to feel hurt.
I know what it is like to feel alone,
To feel like I do not belong,
Like if I was different in some way that others would like me more.
I, too, desire to feel safe, loved, and accepted.

I was gifted with two eyes to view the beauty all around me;
Two hands with which I can assist others;
Two feet to walk with others on their journey; and
Two ears to hear and learn amazing things.
I possess many talents, yet I have only one mouth.
I do not understand you, but I can certainly listen.
Share your experience with me so that I can grow
in understanding and wisdom
For we are stronger together.

Dr. Mike Utzinger: An Open Letter

Over the past two decades, I have known many openly LGBTQ+ students at Hampden-Sydney, and I am certain that there were students, whom I knew and loved, who did not feel they could be open. As a straight man (using the pronouns he, him, his), I make no pretense to understand what it must be like to endure daily slights from those who will not take the time to understand and learn what LGBTQ+ encompasses, let alone the feelings of exclusion from your own school because of outright bigotry and vulgarity. I have seen the pain that comes from misunderstanding and prejudice. I have seen the fears, struggles, and growth that come from question-

ing. I have seen the joy and dignity that comes with acceptance. I have seen the confidence and conviction of those, who have experienced the wholeness of knitting together one’s private and public selves. Still, there is much that I have not had the privilege to see or know. I have been blessed and enriched by my LGBTQ+ students and colleagues at Hampden-Sydney College. My students, especially, have taught me (and sometimes lovingly nudged me) to think differently and carefully. Without you, Hampden-Sydney would be diminished. Without you, I would be diminished. I do not hold this conviction because you are LGBTQ+. Neither do I hold this belief de-

spite the fact that you are LGBTQ+. Rather, I simply cannot imagine a world where those I count as friends, colleagues, mentors, and family were not in my life as themselves. In a brave new world where bullies claim to be the victims, it may be a very small solace to recognize that this might suggest that the world is inverting, even if too slowly. Perhaps one day the first will be last and the last will first, or, even better, we will all simply recognize the humanity of one another unimpeded by ignorance, fear, or lack of charity. I continue to hope for a school, nation, and world, where justice and peace might finally embrace.

LETTERS TO THE COMMUNITY

Gender Issues Committee and Intercultural Affairs Committee: Statement of Support for Trans and Non-Binary at H-SC

Dear Hampden-Sydney Community,

The Gender Issues Committee of the faculty, the Intercultural Affairs Committee, and many faculty and staff allies, are disturbed by the language of the editorial “Transgender Lies Become Tyrannical” published in a recent issue of the Tiger, and we wish to issue a response. We support and stand in solidarity with the trans and non-binary members of our community.

We affirm that trans people are real and worthy of respect. Far from challenging the rights of women, the flourishing of trans and non-binary people is central to the fight for a more expansive understanding of gender that we believe benefits us all. We value the trans and nonbinary individuals within our campus community, without whom Hampden-Sydney would be diminished.

We are frustrated and disheartened by the framing of bad faith arguments as an invitation to civil discourse. We support and defend the right to freedom of speech, but believe that productive civil discourse cannot follow from the dehumanization of an entire group of people. This editorial engages in rhetoric that has historically led to and perpetuated violence against marginalized communities, and we stand in

opposition to such rhetoric. We do not wish to censor or silence anyone by our effort to recognize persons of all gender identities. However, we believe that any productive dialogue on this issue must begin with a basic recognition of these individuals’ human dignity and worth. Good citizenship requires speaking up for and protecting those who are vulnerable to harassment and violence. Good citizenship requires routine-

ly inquiring about the lives and experiences of others, especially those who are different from ourselves. At a single-sex college for men, this behavior becomes even more essential. We encourage everyone, ourselves included, to look carefully at the content we are sharing and consuming. Are the perspectives of women, people of color, and the LGBTQIA+ community equitably and fairly represented? We

must become more inclusive if we are going to live up to our mission of forming good men and good citizens in an atmosphere of sound learning. In hope that we may live up to our mission more fully, The Gender Issues Committee of the Hampden-Sydney Faculty The Intercultural Affairs Committee of Hampden-Sydney College



Courtesy: hsc.edu

Wyatt West: The Hampden-Sydney Sandbox

Brothers,

I came to Hampden-Sydney College because I thought that this school held, at the top of its principles, the ideal of an environment that welcomed dissenting opinions and ideas. In fact, I am proud, especially after recent events, to be a student of Hampden-Sydney College. So that we are all on the same page, I am not saying that I agree with the ideas that Mr. Bredin put to pen.

However, the fact that I believe that I have to say the following seems a bit depressing in its own right. There is a lot to discuss with only limited room to say all that could be said, and so I hope that the following lines will spark some critical reflection that we can discuss outside this newspaper. I will begin by sharing some personal testimony in regard to my friend, Mr. Bredin. I have had several classes with Mr. Bredin and have had multiple interactions and discussions with him outside the classroom—where most learning is done.

As impressed as I am with his intelligence and his careful consideration for different ideas, I have been, and still am, most impressed with the way

he treats people—especially people who think differently from the way he does. For example, I am a secular humanist, and Mr. Bredin is a born-again Christian, and yet there are few people whom I have encountered who treat me with as much respect and care as Mr. Bredin.

Moreover, Mr. Bredin and I have debated religion numerous times and have had productive conversations. I find myself lucky to be able to engage with someone who thinks so differently from the way I do and sees the world in such a dramatically different way. Mr. Bredin is an example of the ideals this college holds with the highest reverence, the same ideals that make me proud to be a Hampden-Sydney Tiger.

Having given a brief background of my experience with Mr. Bredin, I want to discuss the essential importance that free speech is to our students, to our school, and to our society. I want to preface this particular discussion by asserting an idea from the 19th century philosopher Rosa Luxemburg: “free speech is meaningless, unless it means the freedom of the person who thinks differently.” Perhaps a thought experiment

might illustrate my point. Freedom of speech is so important to a free society because, as soon as we restrict the speech of the person who thinks differently, the line for where we halt the limitation of speech becomes hopelessly blurred. It is most important that the speech of the person who thinks differently be especially protected, because as soon as we restrict the speech of that one individual, we not only silence a member of our society, but, even worse, close the curtain

we can all learn something from what he or anyone else with a different view has to say.

I submit that the right of free speech for Mr. Bredin and everyone else at this school should remain paramount among Hampden-Sydney’s principles. Furthermore, we should be proud to enjoy an environment that welcomes the flow of free ideas and free expression and to graduate from an institution that doesn’t restrict the speech of ideas that go against the grain.

“Who is anyone to tell me what I can and can’t be offended by?”

One of the main arguments raised against Mr. Bredin is that he criticized the idea that people are indeed transgender and that, because some people do identify as being transgender, Mr. Bredin is criticizing the core identity and the legitimacy of those individuals. Furthermore, since Mr. Bredin criticized the idea of transgenderism with which people directly identify themselves, that idea is “off limits,” and “society has drawn a line.” I understand the argument made against Mr. Bredin; it seems interested

in protecting someone’s identity and has good intentions. However, I just have a few questions. First, let me provide a real example that might undermine the argument made against Mr. Bredin. As I mentioned earlier, Mr. Bredin and I have discussed religion many times. Specifically, we have discussed Christianity in all its many variations. Now Christianity is an ideology, and Mr. Bredin identifies himself as a Christian under that ideology. Not only does Mr. Bredin identify himself as a Christian, but, to him, being a Christian is not just a religion that he follows, but it is who he is in every way. However, I am allowed to criticize his beliefs and his religion to his face, and he welcomes the criticism. Why is it that I can criticize religion, and that’s okay? Have non-believers been put to death in the world for saying what I say to Mr. Bredin? Yes, they have. In the world today, are non-believers put to death for saying what they think about religion? Yes, they are. Might Mr. Bredin be a minority on this campus for what he believes? Yes, he is. Why can I criticize his religion? Why do we allow in this newspaper an ar-

ticle on Christianity in every issue that might offend me and other people? What if I get offended by what that article says? Are those articles based on facts and truth? I don’t think so. Why does the school allow people to pass out Bibles that contain the prohibitions against homosexuality and the condoning of slavery, the subjection of women, and genocide? Might I write an article on what I think about Christianity and that be okay for print? Yes, I could. Can I accuse Christians of hate speech who tell me all the time that I am going to suffer in hell for not believing in their particular God? Who is anyone to tell me what I can and can’t be offended by? Why do we allow the perceived hateful speech of so many, but change our tune when an idea comes around that disagrees with the majority view? Is there anyone reading this who would appoint someone as the sole arbiter of what ideas are too harmful to talk about? Can anyone produce a list of ideas that are off limits? Can anyone produce a list of people that are qualified enough to come up with such a list? Consider these questions as you think about freedom of

LETTERS TO THE COMMUNITY



Courtesy: hsc.edu

West, Continued

speech; suspect the people that wish to take that right away from you. Unfortunately, some administrators, students, and professors don't share an understanding of or appreciation for the importance of free speech at our college. Ironically, of all places, a liberal arts college should be a place that welcomes the free flow of ideas. Just recently, some of these administrators and faculty crashed a weekly newspaper meeting. Understanding the context of the situation, I think that they were warranted in doing so. However, in crashing this meeting, little attempt was made for establishing common ground or an actual pursuit of knowledge and understanding through civil discourse. Rather, many members of our community took the meeting as an opportunity to vent their feelings and to resort to ad hominem attacks. Though I completely understand the gravity of the situation and am actually quite sympathetic to many of the arguments made against Mr. Bredin, the display in that meeting was not about conversation, was not about learning, was not about seeking truth, but was about criticizing the character of an individual who

thought differently. Professors and staff at Hampden-Sydney College are charged with forming good men and good citizens in an atmosphere of sound learning. Some of the professors and administrators who were at this meeting did not attempt to exemplify what it means to be a good man and good citizen in an atmosphere of sound learning. To be clear, I am not calling out all of the students, professors, or administrators that were present in that meeting. In fact, many of them conducted themselves with great eloquence and a superb degree of intellectual honesty in the pursuit of critical reflection and understanding. However, insulting a student's intelligence, saying that he and his family are in "mortal danger," saying that he "shouldn't have passed rhetoric," that "he learned nothing from his esteemed professors," is not educating but bullying. These actions are not only undermining the position of professor at this school, but these actions are falling short of the responsibility that a professor is charged with at this institution. We can learn more from listening to what Mr. Bredin has to say than from listening to a faculty member shout insults and point

their authoritative finger at a student who expressed a heretical view. The faculty members who demand that the school shut Mr. Bredin down are not interested in tolerance and inclusivity if tolerance goes only as far as what the majority view is. Even more, the same individuals who want tolerance and inclusivity undermine their own principles when those individuals become intolerant of the person who committed no crime but that of thinking differently. Indeed, toler-

ance is merely a hollow idea and is meaningless as soon as you become intolerant of the individual who steps away from the deceitful safety of consensus. I don't mean to come off harshly, but we pound our chests and sell our school on the idea of a brotherhood. So, when one of my brothers is publicly attacked in a way that does not uphold the values of "forming good men and good citizens in an atmosphere of sound learning," I am proud to defend him and any one of my brothers—even if I don't share their beliefs. However, it is perfectly within someone's free-

dom to say anything that is hateful or insulting. But what does saying whatever we want achieve?

The faculty members and students were just exercising their free speech when they shouted insults at Mr. Bredin, and so I think the problem we have here on campus is not just about free speech but also about how we exercise our right of free speech in an institution that values—in conjunction with free speech—being a good man and a

speech as a large sandbox that holds all speech that could be said, but this sandbox has no border on what should be said. What I mean by this sandbox metaphor is that, though we may be able to say anything we want, should we? I don't think so. So, there are many things that we could say that would not attempt to establish civil discourse. For example, someone telling me that I am an abomination in the eyes of God is perfectly within someone's right to say but saying such a thing would not be attempting to establish civil discourse and would be missing the mark of a Hampden-Sydney man.

No idea is off limits, but there are ways to discuss an idea with a civility that reaches the standard that we hold ourselves to as good men and good citizens. To reiterate, here at Hampden-Sydney, this standard of good men and good citizens means that we have a responsibility to conduct ourselves in a manner that is in accordance with that standard. In fact, civil discourse is bonded with the idea of being a good man and good citizen. So, although we can say anything we want, the fact that we can doesn't mean that we should. In fulfilling the duty that we have at this college, we should draw a

border on that sandbox of speech so that we can discuss any idea that is on the table with civility. I don't mean limit our freedom of speech by censoring what speech is offensive or hateful. I mean that if we want to discuss ideas in a productive way, then we should draw a border that would separate what speech would be an effective means of accomplishing the goal of discussing ideas in a way that exemplifies what it means to be a Hampden-Sydney man. For instance, Mr. Bredin and I discuss any idea we want, but when we engage in that discussion, we have drawn a border on our sandbox of what could be said so that we can have a meaningful and productive conversation and not destroy the sandbox.

Indeed, all ideas are on the table, but we would be failing our mission here at Hampden-Sydney if we didn't discuss them in a way that embodied the character of a good man and good citizen. The remaining question is: will we have a border around our sandbox, and how will we draw it? I sincerely wish I could say more, but I want to pass over the remaining space in this newspaper to my peers—though they may disagree with me.

"No idea is off limits, but there are ways to discuss an idea...as good men and good citizens."



Courtesy: hsc.edu

LETTERS TO THE EDITOR

Editors Note: The following are Letters to the Editor received in response to the aforementioned editorial. The views described herein represent the authors themselves and not necessarily The Tiger or Hampden-Sydney College.

Blair Page, Vice President, Minority Student Union

In the last edition of The Tiger, I came across a column by the Editor-In-Chief entitled “Transgender Lies Become Tyrannical”. Apart from being rooted in faulty logic, misconceptions, and bigotry, the only transgender lies told are by the author.

Let’s start by addressing some key errors in the piece. First, as much as some people with the loudest voices in our national discourse would like to have you believe it, there is no drive to censor free speech. The simple fact that this piece was allowed to be published should dispel that notion. Historically and even today, in this nation, our political and social discourse is set by White, straight, cisgender men. But now as the voices of women, people of color, and

LGBTQ individuals are being added, these “traditional” voices are now conflating freedom of speech with freedom from consequences. What these free speech wars are rooted in is a longing for halcyon days of unchecked bigotry.

Second, there are no “hate speech laws” on the books anywhere in the United States. The Supreme Court has consistently ruled, as recently as 2017, that hate speech is protected under the 1st Amendment.[1] Organizations who advocate for “protected groups” like the ACLU,[2] EEOC,[3] and NAACP[4] have consistently opposed “hate speech laws” because they recognize that these laws meant to protect them will only be enforced against them.

Third, and this

is the most important point, TRANS WOMEN ARE WOMEN. To describe transgender individuals as simply “men in skirts,” or to

an informed and good faith discussion about the ways in which our society deals with the ways social constructs have shaped our lives,

it was an excuse to further marginalize and inflict violence on a marginalized group. The inclusion of women’s rights in this argument is a pathetic and tired attempt and pitting groups against each other in order to divide and conquer.

But let’s be clear about something, the argument put forth by the Editor-In-Chief relates to arguments that were deployed in opposition to the Civil Rights

Movement, Suffrage movement, and any type of social uprising that sought to expand freedom and make our democracy whole.

As I reflected on the events that week, a word that came back to me over and over was grace. Because after righteous anger (there is still plenty of that), the only thing left is radical grace. Oswald Hoffman said that, “Grace is the love that gives, that loves the unlovely and unlovable.” So while what this author wrote may have been unlovable, it does not mean that the author is unworthy of love. The author did not deserve, earn or act meritoriously to receive this grace, but he got it still. But the question still remains, how does one give grace to someone who saw it fit not to extend the same courtesy to you? How

does one extend grace to an institution that has been infected with a cultural and moral rot since its inception? How does one extend grace to an administration that has proven to be both incapable and unwilling to create a safe and comfortable environment for marginalized students? And the answer is, no matter how hard it may be, you just do. You extend that grace because hate is too much of a burden to bear. And in this situation, you extend grace to the student and the institution, in hopes that one day they finally act as if they believe in their motto of forming good men and good citizens.

[1] https://www.supremecourt.gov/opinions/16pdf/15-1293_1o13.pdf

[2] Cole, David. “The ACLU’s Longstanding Commitment to Defending Speech We

Hate.” ACLU, June 23, 2018. <https://www.aclu.org/blog/free-speech/aclus-long-standing-commitment-defending-speech-we-hate>.

[3] accessed November 4, 2019, <https://www.eeoc.gov/laws/types/retaliation.cfm>

[4] “The Struggle for Civil Rights and The First Amendment” (National Coalition Against Censorship), accessed November 4, 2019, <https://ncac.org/resource/the-struggle-for-civil-rights-and-the-first-amendment>

[5] “What Is the Difference Between Transsexual and Transgender?” (International Society for Sexual Medicine), accessed November 4, 2019, <https://www.issm.info/sexual-health-qa/what-is-the-difference-between-transsexual-and-transgender/>

Jesse Plichta-Kellar: “Cite It Before You Write It: A Response to Bredin’s Citation-Deficient and Falsehood-Endorsing Editorial”

Published Oct. 28, 2019 in the Hampden-Sydney Tiger, EIC Wade Bredin’s piece “Transgender Lies Become Tyrannical” is an affront both human decency and persuasive writing while masquerading as a multifaceted exploration of the issues and an invitation to public discourse. It also defies a variety of basic journalistic conventions, liking provide citations and a disclaimer that the opinions expressed are those of the author and not the paper.

In the interest of time and productive public discourse, we ought to focus on the first set of issues: his denial of transgender validity, Bredin’s repetition of false claims (particularly regarding a seven year old in Texas), and his assumptions about the needs and wants of women. Additionally, this column will seek to provide basic

definitions and statistics (with citations) to provide a framework for those who may want more information. Finally, I will provide suggestions to improve the situation moving forward.

The current accepted term for an individual who identifies as a gender different from their sex assigned at birth is transgender, which is sometimes abbreviated as trans or trans*. Gender identity is who a person knows themselves to be, while sex is the biological assignment based on factors such as DNA and genitalia. Someone who identifies as the gender that correlates with their sex is cisgender. For example, when I was born, I was identified as female. I still identify as a woman. This makes

me a ciswoman. When Danica Roem, the first openly trans person to be elected to a state legislature, was born she was identified as a male. As she grew older, Roem realized she was actually and identified as a woman, making her a transwoman. Gender identities can be binary (man or woman) or non-binary (any other gender identity). Misgendering is referring to someone as a gender that is not theirs. According to a 2014 study from the Williams Institute at the UCLA School of Law, around .06 percent of the population identifies as transgender. It should be noted that this may be lower than the reality, as LGBTQ people and transgender people specifically may not

report themselves out of safety concerns and fear of social isolation. Sex can be assigned as female, male, or intersex (referring to a person not being clearly identifiable as male or female, typically recognized by ambiguous genitalia). The term transsexual is mostly outdated, although some older trans individuals who have medically transitioned still use it for themselves.

The terms transvestite and tranny are also outdated—and the latter is considered a slur. The Oxford Dictionary defines transphobia as the “dislike of or prejudice against transsexual or transgender people.” Note that this isn’t just about fear as the “phobia” part may imply, but

includes prejudices against transgender people, which brings me to Bredin’s op-ed. Although he states in his first paragraph he does not fear trans people and that he has “known and interacted with a number of transgender people in my life and have never found it difficult to treat them with the respect and dignity that all human beings deserve,” he refers to transgenderism as a “delusion” in the next sentence. He’s simply wrong: transgenderism is not a delusion. Scientific studies also disagree with Bredin’s

transgender individuals who had only recently began hormone treatment, brain scans indicated that individuals identifying as transgender men were neurologically closer to cisgender (not trans) men than to women (transgender or cisgender). Additionally, the study found that transwomen’s brains were more similar to ciswomen’s brains than to men’s.

Studies regarding transgender folks are ongoing. We don’t have nearly as much data as it would be nice to have about the (at least) 1.4 million transgender Americans, but the data we do have from the majority of completed, modern, and non-discredited studies agree that transgenderism is real and not a delusion. In other words: someone’s gender is not necessarily the same as their sex. In the words of the American Psy-

LETTERS TO THE EDITOR

Plichta-Keller, Continued

chological Association: “Sex is assigned at birth, refers to one’s biological status as either male or female, and is associated primarily with physical attributes such as chromosomes, hormone prevalence, and external and internal anatomy. Gender refers to the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for boys and men or girls and women.” Bredin not only rejects the existence of transgender people but refers to their acceptance as “tyrannical” and claims it is actively damaging to society.

There are two cases he attempts to make within this assessment: that children are being physically transitioned at too young an age and that the inclusion of transwomen is harmful to (cis)women. The lynchpin of Bredin’s argument regarding children and what he declares the inciting incident for him to write his op-ed was the custody case of a seven year old in Texas. The social media frenzy and recent outcry in conservative media outlets is that the seven year old in question, Luna (James) Younger was being chemically castrated and given hormones. This claim is objectively false and Bredin repeated it in his op-ed. There is no evidence, aside from

the claims of the child’s father, Jeffery Younger, on his website that his ex-wife Anne Georgulas is attempting to arrange for the “chemical castration and sex-change of his son.”

According to the Associated Press, “Court filings show that Georgulas [Younger’s mother] proposed a parenting plan earlier this month that said the child isn’t at an age where treatment with hormonal suppression, puberty blockers or gender reassignment surgery would be considered. The mother also asked the court to not allow any such treatment without both parents’ consent.” Those court records sound like the opposite of the mother fighting to castrate her male child. It sounds like she was explicitly acknowledging that the child was too young for physical alteration.

There was no judge order for any surgery to be performed or for the child to receive any hormones. Luna Younger’s father is in an unpleasant custody case, unemployed and using this case online for publicity and fundraising, all while having no evidence to back his claim that Georgulas was attempting to or advocating for physical alterations in the child in any way. The evidence we do have runs directly to the contrary. Georgulas does allow the child to go by her chosen name and pro-

nouns, Luna and she/her. She also allows Luna to dress and get haircuts that honor her gender identity. That’s not chemically or permanently altering the child (hair grows back).

The issue of Luna Younger (who Bredin also repeatedly misgenders) is that at the crux of Bredin’s argument regarding why transgenderism is a problem, but the parts he’s using aren’t true. To be fair to Bredin, the falsehoods he’s repeated are very widespread on social media thanks to Jeffery Younger. However, he should have fact checked well before he built the foundations of his argument on it. The other half of his transphobic argument is that allowing “men” (as he misgenders transwomen) to be in women’s spaces or represent themselves as women is damaging to (cis)women. Bredin brings up “men” (transgender women) participating in sports with ciswomen as damaging to the latter. The integration of, boundaries regarding, and dialogue around this issue are important and complex, but the case is not closed that it is inherently damaging to ciswomen athletes. Furthermore, he asserts that women athletes are afraid to speak for themselves on this issue. They aren’t. A simple Google search will reveal that there are outspoken female athletes with

a variety of opinions.

More amusingly he goes on about “men in skirts” in Congress and how that would be detrimental to women (somehow?). He questions “what victory it is for women, to have a man in a dress on a board and claim gender equality has been achieved” and wonders if “we fill half the seats in Congress with men in skirts, will women finally feel as if they are being heard?” He then goes on to claim that transgender “ideology” is damaging “a century’s worth of progress towards real gender equality in our society.”

I will agree with Bredin that it’s better to be an American woman in 2019 than 1919, but completely reject the rest of his assessment. Where is this transwoman (or even a skirt-wearing man of any variety) proclaiming gender inequality is solved? Trans folks know gender inequality isn’t solved. Some of the fiercest fighters for gender equality are transgender people.

Many women, myself included, do celebrate the inclusion of transwomen and consider it a part of the long march towards gender equality. Not everybody does, however. A marginal (but loud) group referred to as Trans Exclusionary Radical Feminists (TERF) don’t, but most women see transwomen as a part of the path to equality, not an ob-

stacle. No one is claiming that trans acceptance is the be-all and end-all that will solve women’s issues, and if someone is claiming that, they are in the absolute minority.

Furthermore, women don’t generally care if congressional representatives wear skirts.

If anything, men or “men” (transgender women) wearing skirts could be a show of solidarity to women, and they’d finally make skirts with pockets and standardized sizing, but that’s irrelevant. If women are supposedly threatened by men in skirts in Congress, then are men equally threatened by women in pants in Congress? In any case, the odds that half of Congress will ever be transwomen or skirt-wearing men of any sort is abysmally low for a variety of reasons but that’s also irrelevant. Women, particularly those who are taking an active interest in furthering gender equality, don’t really care about the genitalia or the fashion choices of those advancing the cause of gender equality.

Not only does Bredin demonstrate a fundamental misunderstanding of transgenderism, the article indicates a disconnect from what women want from allies as well. We don’t care if men wear skirts. Most feminists (TERFs not-

withstanding) accept trans women as part of our fight. My fellow marginalized person isn’t the enemy and pretending they are only delays progress.

Women want to be supported, not used as excuses for bigotry. Now that I’ve established the issue, I do have a few “moving forward” suggestions, from a perspective that is likely underrepresented on H-SC’s campus. First, an improved journalistic standard and more stringent editorial process for campus publications. Second, the Unity Alliance, H-SC Tiger, or other similar organizations can host a panel to actually talk about these issues with diverse voices.

The most important step is also the most challenging and ongoing: interacting with, learning about, and supporting individuals and organizations from backgrounds different from one’s own. Everyone comes from their own perspective and learning from others, whether they’re LGBTQ or from any other group, is an important part of the human experience. You can’t undo what is already done, but you can do better moving forward.

Connor Black: Refuting Ignorance and Misinformation

Mr. Editor,

Anyone who read the last issue of The Tiger could not help noticing your deplorable article on transgender people.

My initial reaction was one of bemusement at the suggestion that trans people were somehow tyrannical, as if they were totalitarian dictators. “Surely,” I thought to myself, “our good Editor could not be arguing that respecting trans people is equivalent to a totalitarian government.” Yet that is exactly what your article did. As I read through the article, I knew that it needed to be refuted, lest its readers accept your blatant misinformation and bigotry at face value. Your arguments are wrong, both factually and morally. You use fallacious reasoning and

dehumanize transgender people, and such an article should have no place in The Tiger.

For instance, you claim in the beginning of the article that you do not fear transgender people, and as such you are not a transphobe. You further state that you have “never found it difficult to treat them with the respect and dignity that all human beings deserve...” Both of these claims are simply incorrect. Transphobia does not literally mean a fear of trans people, just as a hydrophobic chemical does not literally fear water. A transphobe is one who demeans, hates or discriminates against trans people and this includes refusing to respect a trans person’s gender or pronouns. Transphobia is not a “nonsense word,” as you claim; it is a real concept.

Immediately after you claim to have respect for trans people, you state that being trans is a “delusion” and “transgenderism” (whatever this term means) is a “false ideology.” If there is such a thing as “transgenderism” or the “trans ideology,” I am certain that its core tenants

that the government is really all powerful, and that resistance is futile.” In the first three paragraphs of this article, then, you have alleged a totalitarian conspiracy to force the “transgender delusion” on American society, banning dissent with a ruthless efficiency that the KGB and Gesta-

“The existence of trans people is not at all incompatible with modern feminism.”

are merely to stop killing trans people, disowning trans children and discriminating against them in employment and housing.

You then, Mr. Bredin, compare respecting a trans person’s gender, name and pronouns to a totalitarian system. Quoting directly: “Totalitarian systems... succeed because they convince their subjects

this lie [the “transgender ideology”].” To claim that preventing someone from misgendering trans people (which has significant negative psychological effects) is equivalent to censorship is patently ridiculous. What you really are arguing for is the legal right to harass people you dislike without any legal consequences, and if we disagree, we are totalitarian and tyrannical, restricting every American’s God-given right to dehumanize and verbally abuse others.

After this stunningly ignorant defense of verbal abuse, you further allege that the ideology of “transgenderism” harms women’s rights. You focus exclusively on trans women - trans men (those assigned female at birth and who transition to being male) are never mentioned

in the article. It is clear why you only talk about trans women - your arguments are irrational and illogical. Any logical criticism of trans people or the “trans agenda” would include at least a mention of half of all trans people, but it is clear that you are motivated by nothing more than an irrational hatred of trans women.

As well, as previously mentioned, “transgenderism” doesn’t exist. The existence of trans people is not at all incompatible with modern feminism. As Judith Butler, one of the most prominent feminist philosophers of the 20th-century, said: “Gender is not something one is, it is something one does, an act.” In line with Butler, many feminists support trans women, and recognize that intersectional feminism is the only coherent

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Courtesy: hsc.edu

Black, Continued

feminist ideology. They also recognize that gender is not based on biological sex or physical characteristics, but instead on societal norms and how one interacts with them. Our notion of gender shouldn't be based on sex, as any definition of womanhood or manhood based on physical characteristics is bound to fail. There exist many people who don't conform physically or mentally to our cultural norms of what it means to be a man or a woman. Just because a black-and-white notion of sex and gender works for many, even the majority of people in our society, doesn't mean that it is correct or desirable over a more holistic idea. It is often claimed that men and women can easily be sorted by their genitalia, but this has problems - there are millions of people who are intersex, who have XXY or YXX chromosomes. You then turn to yet more standard transphobic tropes - trans women are ruining

women's sports! You refer specifically to a transgender woman who runs at the University of Montana - allegedly, this woman has "shatter[ed] all of the rightful NCAA Women Cross Country records won by real women." But according to my own search of news articles referring to Juniper Eastwood, the runner in question, she has not broken any NCAA Women Cross Country Records. Eastwood has posted many respectable times according to the University's website - finishing seventh or better at the four races Montana has run this season -- but Eastwood is not dominating all of her cisgender competitors. This is hardly surprising - under current NCAA rules, a transgender athlete must undergo hormone therapy for at least 12 months. Hormone therapy involves the use of estrogen and testosterone suppressants in transgender women, and the use of testosterone and estrogen suppressants in trans men. Estro-

gen reliably causes decreases in muscle mass and bone density in those who take it. The idea that trans women, due to their birth sex, are able to outcompete any cisgender competitor simply ignores the NCAA rules in place. You also notably exclude any discussion of trans men - who take testosterone in order to compete in men's sports. Finally, you discuss the recent court case of a child from Texas. This is perhaps the most brazen of all of your misinformation, which is a rather impressive achievement considering the rest of this piece. In doing so, you perpetuate a harmful and baseless trope - that "transgenderism" results in children being chemically castrated and permanently psychologically damaged. Just as you did with the story of Juniper Eastwood, you leave out several key details that destroy your flawed interpretation of this case. The child is at the center of a custody battle between a mother and a father.

The father, whom the mother describes as abusive, claims that his child is not transgender. The mother, however, has been making psychiatric and medical decisions for this child since the parent's divorce roughly three years ago. During a routine checkup, the doctor performing it diagnosed the child with "gender identity disorder," according to the mother's sworn testimony. The child has been going to school as a girl, requests that she be named Luna, and presents as a girl. Various therapists and counselors verified this in court, under oath. Yet you, Mr. Bredin, once again betraying your lack of knowledge, state that the mother wishes to start the child on hormone therapy. This is wrong on two accounts, according to reporting by the BBC and Washington Post: first, the mother does not want to begin hormones immediately. She is a pediatrician, and medical doctors do not prescribe puberty

blockers to prepubescent children. Second, the effects of hormone blockers are reversible, contrary to the editor's assertion. You need to correct this misinformation and outright falsehoods. You have either decided to lie to strengthen your argument, or you have failed to do requisite research on how child psychologists, pediatricians and psychotherapists treat gender dysphoria. Indeed, despite your claims, being transgender is not a delusion, and hormone therapy is an accepted medical treatment. This entire article could have been a list of medical and psychiatric organizations that recognize the existence of transgender people and publish guidelines for their care: The American Medical Association, the American Psychological Association and the World Health Organization are just three. It is the dominant view in the medical community that not only do transgender people exist, but that it is essential

for their mental health that they have a supportive environment. Mr. Bredin, you have spread lies, hatred and misinformation. You clearly did not research this topic, as seen by your complete lack of consideration for expert opinion and evidence. Your poor-faith demonization of transgender people and their allies into totalitarian maniacs is unbecoming of the position of Editor-In-Chief, it is unbecoming of a Hampden-Sydney student, and it is unbecoming of any decent person. At the end of your diatribe, you state that "It is past time for the truth on this issue, before it does any more damage." Wade, I couldn't agree more. Apologize for using your position as Editor to spread irrational hatred and falsehood and correct the misinformation you circulated, before it does any more damage.



The Hampden-Sydney Tiger Staff, circa 1978. Courtesy: the Kaleidoscope

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